ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

——OF THE——

Seventh Annual Session

——OF THE——

Haw Ridge Baptist Association

——HELD WITH——

MT. LIBERTY CHURCH, ALABAMA,

October 16 and 17, 1895.

OFFICERS:

PHILLIP KING,	Moderator.
W. M. COOPER,	Clerk.
J. W. ROE,	Treasurer.

The next session will be held with Christian Home Church, on Wednesday before the 3rd Sunday in October, 1896.

OZARK, ALA.,
SOUTHERN STAR PRINT,
1896.

MINUTES.

Mt. Liberty, Dale Co., Oct.. 16, 1895.

The 7th annual session of Haw Ridge Baptist Association convened with the church at Mt. Liberty,

The Introductory Sermon was preached by our brother, W. J. Hatcher, one of the most fearless and able defenders of the Baptist faith and practice of modern times.

Intermission one hour for dinner.

AFTERNOON SESSION.

The body was called to order by Moderator, P. King. "Jesus Lover of my Soul" was sang.

The following letters from churches composing this Association were handed in and delegates names were enrolled as follows :

Antioch—Wm. Anderson, W. H. Aikin.

Cool Springs—P. G. Belcher.

Rockey Head—H. B. Cherry, E. F. King, J. S. Shepherd, J. W. Rowe, T. N. Tomlin.

Pleasant Grove—E. M. Matthews, J. B. Byrd Jr., M. W. Wallace, E. J. Peters, W. A. Windham, G. B. Langford, Moses Dillard, J. M. Lee

Clintonville—G. W. Caylor.

Line Creek—Rev. L. D. Hughes.

Mt. Liberty—J. M. Andrews, T. M. Martin, J. S. Sillivant, G. L. Caraway, Revs. W. J. Hatcher and C. L. Matthews.

Christian Home—D. A. Faulk, J. W. Wilson.

Eden—T. J. Jackson.

Haw Ridge—Elvin Jones, W. E. Heath.

Ebenezer—P. King, W. M. Cooper, J. E. Edwards, Furney Clark Sr, D. W. Brown, W. J. Snelgrove, B. G. Byrd.

Enterprise—W. E. Heath.

The body then went into election of officers. Revs. S. O. Y. Ray and W. W. Faulkner managing said election; the result of which showed that P. King was re-elected to the Moderatorship, W. M. Cooper, Clerk, and J. W. Rowe, Treasurer. Expresssions of gratitude

were heard from Moderator and Clerk.

Invited visiting Ministers and agents to seats with us, and the following responses were heard: Rev. S. O. Y. Ray, of Marion, with strong appeals in behalf of Judson Institute, Howard College and Alabama Baptist. Rev. W. J. Hatcher. Texas Baptist Standard. Revs. W. W. Faulkner, and C. S. Pellum, correspondents from Newton Association.

Moderator appointed J. W. Roe, D. A. Faulk, P. G. Belcher, and the delegates from Mt. Liberty, committee on Divine Service.

Leaf of absence was granted to Rev. L. D. Huges by Moderator.

Committee on Divine Service report as follows: To preach to-night W. W. Faulkner, to-morrow at 11 a. m, S. O. Y. Ray.

Committee on Hospitality made its report.

Moderator announced Committee on Nominations: Elvin Jones, J. M. Lee, Wm. Anderson.

On motion of Rev. C. L. Matthews, adjourned to meet as follows: Tomorrow, 8:30 a. m. the Association meets; 11 a. m., recess to hear Bro. Ray, State Evangelist, preach. Meet 1 p. m. and adjourn at will. Well, our good Bro. Ray did preach acceptably to true Missionary Baptist.

AFTERNOON SESSION AND MODERATOR IN THE CHAIR.

Sang, "Am I a Soldier of the Cross."

Called for report on deceased Ministers and Deacons. Read and adopted.—Number 1.

Called for report on documents.—No. 2.

No Sunday School report ready, the Association asked our Moderator to prepare one for the forthcoming minutes.

Called for report on Temperance, and our good Bro. Hatcher furnished us an unparalleled able report, with convincing arguments against the cursed stuff Pending the adoption of this report, brilliant speeches were heard from W. J. Hatcher, S. O. Y. Ray, R. Deal, W. W. Faulkner, A. B. Metcalf and C. L. Matthews. This report was adopted by rising vote.—No. 3.

Called for Finance Committees' report. Read and adopted.—No. 4.

On motion, allowed Rev. C. S. Pellum for Missionary services, of to-day's collection amounting to $25.00.

Committee on Divine Services made report.—No. 5.

On motion of Rev. C. L. Matthews, Clerk was instructed to make the best arrangements he could for having minutes published.

Finding minute money insufficient, a collection for this purpose was taken up amounting to $1.60.

On motion, allowed Clerk $10.00 for his services.

Resolution of thanks by Rev. W. W. Faulkner Adopted.—No. 6.

Well, Bro. Ray, the lively, earnest, consecrated and exceedingly efficient Baptist State Evangelist, is telling us of the workings of the Baptists in Alabama, to the delight of us all, and his bit of experience when a young preacher on receiving his first salary, was rich, rare and racy.

Called for report on nominations. Read and adopted.—No. 7.

Our old brother Pellum returned heartfelt thanks to the Association.

There being no other business before the Association, we sang that good old hymn, "How firm a Foundation, etc," took the parting hand, and all started home, feeling better, loving each other better, thanking the Mt. Liberty brethren and especially do we thank the dear sisters, old and young.

PHILLIP KING, Moderator.
W. M. COOPER, Clerk.

NOTE.—A more profitable or harmonious session of Haw Ridge Baptist Association has never been. Union of feelings and concert of action characterized the meeting all the way through.

Would say to the saints at Eden, don't let any set of men worry you about your orthodoxy. Send up a full delegation next year, and let's all do our duty for our Missionary operations every where. Yes, dear brethren, we throw the mantle of charity around you, and fondly embrace you as one of us.

To the brethren of Geneva Association: Those who have given themselves so much uneasiness, and put themselves to so much unnecessary trouble, don't worry about the matter any more please, we think we know something of the teachings of the Baptists from the setting up of the first Church in the Wilderness of Judea through the Apostolic period, on through "The Dark Ages," and of their crossing the Atlantic to the shores of America to the present, and must say that you play the part of "old fogy Baptists." Now, brethren, in your interneddling with our internal affair, we would not say that you are a set of "mutton heads," but unless you cease your puny efforts to molest the Saints of Eden, we will name you "simlin heads," and call you by the name. May the unerring Holy Spirit guide you.

PHILLIP KING, Moderator.
W. M. COOPER, Clerk.

REPORT ON DECEASED MINISTERS AND DEACONS—1.

We your committee on Deceased Ministers and Deacons, offer the following as our report. The Lord has preserved and taken care of those of our leaders another year, so far as we have ascertained for which we are thankful.

W. J. Snellgrove,
J. H. Hudson.

REPORT OF COMMITTEE ON DOCUMENTS—2.

We find that Enterprise and Line Creek churches ask for letters of dismission from this Association. We recommend that the letters be granted. Also we find that Christian Home and Clintonville churches ask that this body convene with them next year. We recommend that we convene with the church at Christian Home. We recommend that the time honored custom of meeting Wednesday and Thursday before 3rd Sunday in October each year be retained. Praying God's blessings upon you all.

Respectfully submitted,
D. W. Brown,
T. J. Jackson,
Henry Hudson.

P. S.—We also find one verbal report from Antioch church Barbour county.

Committee.

REPORT ON TEMPERANCE—3

America recognizes the Bible as the word of God, and all religious denominations not only recognize it as the word of God, but their rule of Faith and practice, but there are two troubles, one is ignorance and the other weakness.

Many of God's children are uninformed. Such brethren must have a guide, and in the absence of a knowledge of God's word, necessity forces them to the next best geide or rule, which is "Custom," or "Tradition." There are those however, who are sufficiently informed to know the Bible forbids the use of intoxicating liquors as a beverage, but through weakness, they yield to a known sin and shame.

From infancy we are taught to accept as correct, the examples and practices of parents and friends. In fact the life of a christian rests upon the precept and examples of Christ, hence the two great principles of "leader" and "follower" are early instilled in our minds. There is one being that always controls our lives, and that is self or Jesus Christ. The laws of Jesus Christ are written in the Bible. The laws of self are written in the Flesh. If we live for Jesus Christ, we will deny the flesh, but if we live for self, we will deny Jesus Christ.

Now any man who desires to follow Jesus Christ, can very easily

learn the laws of Christ, but if he does not accept Christ as his Lord he will live for self, and the laws of self are appetites, lusts. and passions. Such is the power of appetite it can be cultivated until the love of foreign substances will take deep and permanent root in it, hence children cultivate an appetite for all kinds of trash, as meal, salt, dirt, coffee, tobacco, opium, whiskey &c. Let such a child grow up to years of accountability, and get converted, then they desire to deny the flesh, and practice the laws of the Bible, one of which is soberness as against drunkenness, but no sooner is the person committed to the gospel, than the flesh sets up a warfare. The flesh will argue that you have a right to spend your money as you please, that is no harm to drink a dram, therefore you have a fruman's right to drink it, and will point you to others, thus bringing to bear all the powers of individual rights, and the precepts and examples of others, to prove the rights of the flesh.

What men need is light upon God's word, the guide of God's Spirit, and the support of God's grace, to enable them to abhor and subdue the sinful appetites and lusts of the flesh, and as men are so much controlled by the precepts and examples of others, no lover and follower of Jesus Christ should sell or lend their influence in favor of the use of liquor as a beverage, but unite the same to lend a helping hand to an ignorant or weak and fallen brother, friend or neighbor, to resist and overcome the weakness and ignorance of the flesh, and to this end, would recommend that every church have a roll of its members, by which they can tell, who are tetotalists or occasional constant or excessive drinkers, by this simple mean, the lines would be definitely drawn between the church and grocery. I further recommend that this session of the Association appoint a committee of two, one brother and one sister, to prepare the next Temperance report, and furnish all the information they can get on the following points.

1. How many gallons of whiskey are yearly consumed in Dale co.?
2. How many by Missionary Baptists?
3. How many by Hard Shell Baptists?
4. How many by Free Will Baptists?
5. How many by other Baptists?
6. How many by other denominations?
7. How many by the different professions, merchants, lawyers, &c.?
8. The cost of this whiskey to the dealer, and the cost to the consumer?
9. The names of all whiskey venders?
10. The amount of license paid to sell or otherwise deal in whiskey?

11. To report the amount of money expended by every church of all denominations in the county and State what for?

Our object is to get at the difference in the cost of whiskey, and religion in Dale county.

It is the spirit of Satan that leads to drunkenness, to sin, to shame, to poverty, to misery, to ruin, and to hell, while the Spirit of God leads to soberness, to righteousness, to honor, to wealth, to happiness, to salvation and to heaven.

Respectfully submitted,

W. J. Hatcher, Chairman.

REPORT ON FINANCE—4.

Haw Ridge, minutes	$1.00	Christian Home, minutes	$1.50
Home Missions,	1.05	Cool Springs, minutes	70cts
Clintonville, minutes	75	For Bro. Pellum,	2.00
Pleasant Grove, minutes	3.00	C. S. Pellum for Missions	6.00
Foreign receipts,	5.00	State Missions,	8.55
Bible and Colporteur	14.65	Ebenezer, minutes	1.50
C. S. Pellum,	27.58	Eden, minutes	50
Home Missions,	25	Rockey Head, minutes	2.00
Voucher Bible and Colporteur	10.25	Paid C. S. Pellum	2.40
State Missions	4.65	Receipt from Bro. Crumpton	
Foreign Mission	3.40	Mt. Liberty, minutes	1.50
Missions,	1.45	Paid Bro. Pellum,	7.28
Acknowledged		Antioch, minutes	1.50
Enterprise nothing		Line Creek nothing	

REPORT ON DIVINE SERVICE.—5

Wednesday 11 o'clock a. m. Bro. W. J. Hatcher filled the stand and preached from the 133 Psalm.

Wednesday 7:30 p. m. Bro. W. W. Faulkner filled the stand and preached from Micah 6th chapter, 8th verse.

Thursday 11 a. m. Bro. S. O. Y. Ray filled the stand and preached from Luke 19th chapter, 24th verse.

Thursday 3 p. m. Bro. H. L. Martin filled the stand.

Respectfully submitted,

C. L. Matthews, Chairman.

RESOLUTION OF THANKS—6.

Resolved, That we the Haw Ridge Association tender this church and community our sincere thanks for their highly appreciated hospitalities during our stay among them.

Respectfully submitted,

ROPORT ON NOMINATIONS—7.

We your committee offer the following report.

Executive Committee—Elvin Jones, Dr. S. L. Weed, Lewis Moseley, Henry Hudson, and W. L. Echols.

Missions—C. L. Matthews, B. G. Byrd, and D. W. Brown.

Education—J. T. Hollan, P, G. Belcher and G. B. Langford.

Temperance—W. J. Hatcher, G. W. Caylor and D. A. Faulk.

Deceased Ministers and Deacons—Furney Clark, W. A. Windham and W. C. Jones.

Orphan's Home—W. M. Cooper J. J. Jones and J. A. Clark.

Preach Introductory Sermon—C. L. Matthews.

Committee—S. B. Carr, W. J. Hatcher, alternate C. L. Matthews.

State Commitee—P. King, W. M. Cooper and C. L. Matthews.

RESOLUTION—8.

Resolved, That this Association send up at her next session an indigent fund for superanuated preachers. C. L. Matthews.

REPORT ON EDUCATION—9.

The spirit of education is more intense than at any period in the history of this country, and the facilities for higher education has never been better than at the present time, and your committee is glad to be able to say that our own schools, the Howard and the Judson are among the best in the land, and are worthy the hearty support of all our people. The Howard situated at East Lake Ala. offer superior advantages for the education of our boys, and the Judson at Marion is the peer of any school in the South. The reputation of this school is national, and an education within her walls is the best investment that could be made by any parent for their children and the rates for the class of work done is cheaper than can be had anywhere else in the State. Let our people patronize these good old schools, thus enabling them to do the work for which they were founded, and bring to our Zion the richest blessings that could be enjoyed outside the religion of our Lord Jesus Christ.

Your committee calls attention to the facilities for the education of our young ministers. Howard College will give them Board and tuition for $125.00 a session, and the Theological Seminary at Louisville Ky. will give free tuition to every preacher, and when necessary they will furnish both Board and tuition thus making it possible for any young minister to secure the preparation which they need for their work, in view of these facilities for the education of our ministry.

Your committee would recommend (1) That great care be given to Licensing young preachers (by our churches) let them give proof of their call by their "aptness to teach" by acceptable preaching. (2) Let our churches encourage the young men who have given proof of a doctrine call to attend our Colleges and secure the very best education possible for them to secure. (3) That annual collections be taken by each church, and given to this great cause.

Respectfully submitted,
C. L, Matthews, Chairman.

REPORT OF EXECUTIVE COMMITTEE—10.

We your committee beg leave to offer the following as our report. In connection with the Newton Association, we have had the services as Bible and Colporteur, Bro. C. S. Pellum, and as we had no funds in our treasury, we recommend that the money sent up by the churches for Bible and Colportage work, be paid over to Bro. Pellum for his services.

Respectfully submitted,
J. W. Roe, Chairman.

TREASURER'S REPORT FOR THE YEAR ENDING 1895—11.

Your treasurer begs leave to submit the following as his report for the year ending October 17, 1895.

Foreign Missions,	$8.40
State Missions,	22.65
Bible and Colportage Work.	73.48
Minutes,	11.80
Clerk's fees,	10.00
Total,	126.33

Respectfully submitted,
J. W. Roe, Treasurer.

REPORT ON SUNDAY SCHOOLS—12.

We your committee on Sunday Schools beg leave to make the following report.

We regard Sunday Schools as one of the most important interest of our denomination, as it is from these that we expect to draw those who are soon to take our places, and as they are trained and instructed in the Sunday School, so in like manner they will make good and useful soldiers of the grand army, marching to the kingdom above.

Every church member should study some passage of scripture at least once a week, and try to teach it to others. The Sunday School

is a good place to accomplish this, in doing this the members are kept warmed up, and the students led to the Savior. There are at least five hundred Baptist Sunday Schools in Alabama, and suppose each school be the means of bringing one soul to Christ, then we ask can we value the importance of the salvation of five hundred souls. Neither can we estimate the value of Sunday Schools. Col. W. D. Bulgel an eminent lawyer and Baptist, said that during seventeen years practice in the Criminal Courts of East Alabama, I have never been called on to defend a Sunday School scholar. Neither have I ever seen one arraigned before any of the courts. According to the statement made by the keeper of Sing Sing Prison of New York, in a recent report, during his entire time in office, not a single boy or man reared in Sunday Schools has been confined in these prison walls.

Respectfully submitted,

PHILLIP KING, Chairman.

RESOLUTION—13.

Resolved, That this Association is fully satisfied with the Constitution of Eden church as being orthodox and orderly.

C. L. MATTHEWS.

RECEIPT—14.

Received from W. M. Cooper for ministerial education the sum of $11.30. S. O. Y. RAY, Evangelist.

October 17, 1895.

In connection with this report the big hearted, the consecrated and noble Harry Martin, in an humble manner, pledged the nice sum of $10.00. Come again dear brother, we love the name of Harry Martin.

REPORT OF C. S. PELLUM—15.

OZARK, ALA. October 15, 1895.

Beloved Brethren in the Lord: I, your evangelist make my report. I have gone from church to church; and from house to house, and to those that are sick, to the poor and needy, laboring with them to console them the best that I could.

I have traveled some over 2,000 miles; preached 150 sermons; held 241 devotional services; delivered 388 admonitions; made 680 family visits; visited 93 sick persons; held services at 138 different places. I wanted to do much more than I did. The year was too short to do any more. I believe that the good Lord has blessed my labors though done in much weakness. Bro. J. I. Covington did me much good in July and part of August. God bless him, and all the dear people all over the land and country! Your servant is in his 76th year. Hoping that the good people of the churches will continue to bear me up. God bless you all is my prayer. C. S. PELLUM.

SYNOPSIS OF INTRODUCTORY SERMON, BY W. J. HATCHER.

P. S. 133. Behold how good and how pleasant for brethren to dwell together in unity.

It is like the precious ointment upon the head, that ran down upon the beard, even upon Aaron's beard, that went down to the skirts of his garments.

As the dew of Hermon and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore.

The theme of this P. S. is "unity," and illustrated by the "precious ointment." In Ex. 30 and 22 to 31, we find the description and use of this ointment given. It is made as God prescribed, of principle spices of pure Myrrh, Sweet Cinnamon, Sweet Calamus, Cassia and Olive Oil. Its use was to anoint the vessels and Priests of the Temple. Its effect was to sanctify the vessels and consecrate the Priests; hence "unity" has both, a sanctifying and consecrating effect. Again it is like the dew of Harmon and of Zion, where God commanded the "blessing" even life forever more."

Our synopsis should now read: If brethren will dwell together in unity, it is good and pleasant. 2nd, It is sanctfying; 3rd, It is consecrating; 4th, Its fruit is "life forevermore."

By reference to the gospels, we find David's doctrine of "unity" sustained. 1st. Cor. 12–12. Paul says, "For as the body is one, and hath many members, and all the members of that one body, being many, art one body. So also is Christ, for by one spirit, we are all baptized into one body, whether we be Jews or Gentiles, bond or free, 1st Cor. 1–10. Now I beseech you brethren in the name of the Lord Jesus Christ that ye all speak the same thing (that John's baptism was from Heaven, and the baptism unto repentance, and that Christ's church was built upon it) and that there be no divisions among you, (about baptism, the Lord's supper, missions, repentance election &c,) but that ye be perfectly joined together in the same mind and judgment.

2d witness, 1st John 5–7 For there are three that bear witness in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

From the above scriptures we conclude, David's doctrine of unity among the brethren is a Bible doctrine. The question now is, do God's children live up to this law of unity? Facts answer No. The existence of the various religious denominations is substantial proof,

that God's children are not living together in unity, but have divided.

This leads to a 2d question. What caused this division? In 1st Peter 5–8, we get the answer as follows: Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour. Satan devours with lies, he separated Adam and Eve from Eden and from God.

John's baptism is God's plat, form of unity, God sent John to make ready a people for the Lord. He did this by baptism, those who brought forth fruit, meat for repentance. John was from Heaven, his commission, command, doctrine and baptism, were all from Heaven, and was so recognized in Christ's baptism, by Christ, the Holy Spirit, and the Father, Christ then constituted his church upon this baptism, John's baptism introduced his disciples into the kingdom of Heaven, hence Christ got the members of which he constituted his church in the kingdom of Heaven, this establishes the following order. 1st Preaching, 2d Hearing, 3rd Repenting, 4th Baptism, 5th Church Membership, 6th Lord's Supper. The above order is the platform upon which the unity of Christ's church was formed, and is maintained.

Now the devil has broken this unity and caused the division among God's children by substituting the sprinkling of infants, for the baptism of believers. This sprinkling of infants has perverted the order, and brought the divisions and strife among the brethren, instead of unity.

John says the object of his baptism was to manifest. See John 1–31 That he (Christ) should be made manifest unto Israel, therefore am I come baptizing with water.

When John baptized Christ, he manifested the Savior, a child of God. When he baptized a believer, he manifested the saved, a child of God.

Baptism only entitles to membership in Christ's church, consequently. When a Pedo-baptist baptizes a believer, such baptism is unscriptural for two reasons, 1st The administrator was not scripturally baptized himself. 2d Because the act was not of faith by the administrator.

If a Pedo-baptist sprinkles or pours upon a believer, it no more constitutes a gospel baptism, than a shower of rain does.

If a baptist or Pedo-baptist was to sprinkle an infant, it would no more constitute a gospel baptism, than a shower of rain, and without a gospel baptism, no more has a right to church membership, nor to the Lord's table, and this fact kills the validity of open communion, as is generally understood and practiced.

John baptized to manifest. Bro. Campbell and his disciples baptize to save. Christ based the Lord's supper upon John's baptism and church membership. The Free-Will Baptist base it upon nothing and christianity.

The Anti-Missionaries substitute the baptism of election for that of repentance, and base the Lord's supper upon that.

Synopsis.—Christ based his supper upon church membership, and based membership upon John's baptism which is the baptism of Heaven and of repentance.

The Pedo-Baptists base the Lord's supper upon church membership, and base membership upon sprinkling and pouring, (which has no origin from Heaven) and is not unto repentance, hence their membership is spurious, and that gives them only a spurious right to the Lord's supper. The Anti-Missionary base the Lord's supper upon membership, and base membership upon the baptism of election (which has no more origin from Heaven than sprinkling, hence their baptism is spurious, therefore their membership and right to the Lord's supper is likewise spurious.)

The Campbellites base the Lord's supper upon membership, and base their membership upon the baptism of salvation, which is not from Heaven, nor unto repentance, hence their membership is likewise spurious, and right to the Lord's supper is also spurious.

No man can show a gospel right to the Lord's supper without a gospel membership, and no man has a gospel right to membership until he has received John's baptism of repentance, and the Missionary Baptists build their churches upon this foundation. No others do, hence all others are unscriptural.

Sometimes denomination dissensions and divisions arise, as the Roman Catholics who dissented from John's baptism in the early ages, and went off and built their church, upon infant sprinkling, and in turn dissensions arose in Catholic ranks, and divisions took place, and new denominations arose, but they built on the mother foundation, the sprinkling of infants.

There have also been dissensions and divisions in Baptist ranks, as the Free-Wills and Adti-Missionaries, who either reject or pervert John's baptism.

Again the subject of slavery divided the religious denominations in the United States, hence the origin of the Southern Baptist Convention, and the Southern Methodist Episcopal Church. To-day some Missionary and Free-Will Baptists, ministers and churches, hold and teach a species of heresy. They claim (and so make the by-laws) that a majotity in a Baptist church have a right upon matters of fellowship, to require an objector to withdraw his objection or opposition, or exclude him if he refuses. Myself and others hold that, that is running church independency, into church despotism. Where there is unity there is peace in church or state, but where there is discord there is war.

Brethren, let us take the Bible as our only guide, and we will all soon be of one mind and judgment. W. J. Hatcher.

STATISTICS OF HAW RIDGE BAPTIST ASSOCIATION, 1895.

CHURCHES.	PASTOR.	POST OFFICE.	CLERK.	POST OFFICE.	Baptized	Restored	By Letter	Statement	Dis. by Letter	Expelled	Dead	Total Membership	Preaching Sabbaths
Antioch,	Alfred Phillips.	Elamville.	E. K. Smith.	Clio,	13	8	6	00	00	00	1	94	2 su & sa
Clintonville,	A. B. Metcalf.	Elba.	G. W. Caylor.	Clintonvillle,	10	2	14	00	2	00	1	52	3 " "
Cool Springs,	C. L. Matthews.	Crittendens Mill	R. E. Smith.	Hatcher,	1	1	14	00	5	1	00	63	2 " "
Christian Home,	C. L. Matthews.	"	D. A. Faulk.	Tennille,	4	1	6	00	2	2	00	47	2 Su
Ebenezer,	R. Deal.	Ozark.	W. E. Hayes.	Haw Ridge,	42	2	9	00	2	00	00	153	3 " "
Eden,	C. L. Matthews.	Crittendens Mill	T. J. Jackson.	Marl,	3	00	00	2	4	00	00	46	4 " "
Enterprise,	P. L. Moseley.	Geneva.	J. R. Lightner.	Enterprise,	00	00	00	00	00	00	00	00	2 " "
Haw Ridge,	A. B. Metcalf.	Elba.	W. E. Heath.	Haw Ridge,	4	00	1	00	1	00	00	57	2 " "
Line Creek,	James Moore.	Daleville.	E. J. D. Hughes	Daleville,	2	11	11	00	3	00	1	00	2 " "
Mt. Liberty,	W. J. Hatcher.	Hatcher.	J. M. Hudson.	Haw Ridge,	3	1	11	00	3	2	00	124	2 " "
Pleasant Grove,	W. W. Faulkner.	Charlton.	G. B. Langford.	Dillard,	19	00	11	00	4	2	1	204	2 " "
Rockey Head,	D. C. Allen.	Brundidge.	J. W. Roe.	Rockey Head,	72	6	8	2	3	5	00	166	4 " "
Total,	-	-	-	-	173	22	91	4	29	12	4	1006	

NOTE—Brethren W. J. Hatcher and C. L. Matthews are ordained Ministers in Mt. Liberty Church. Bro. W. Allen is an ordained Minister of Eden church. P. O., Marl, Ala.